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SHEKEL



The Journal of Israel and Jewish History and Numismatics
Volume 52 No. 3 July August September 2019

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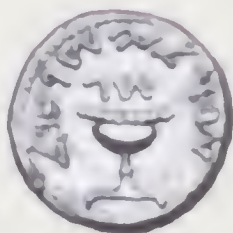
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Articles and Letters to the Editor are invited to be submitted to The Shekel Editor, Mel Wacks.

Annual Advertising rates are \$750 for a full page, and \$200 for 1/5 page in the Marketplace; interested parties should contact Mel Wacks.

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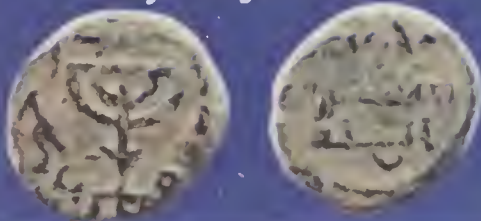
VOLUME 52 NO. 3 (NO. 277)

JULY AUGUST SEPTEMBER 2019

MEL WACKS, EDITOR

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COMING NEXT MONTH
NEW GRATZ COLLEGE MEDAL



WHAT'S NEW?

"JERUSALEM WINDMILL"

*NINETEEN THE "JERUSALEM OF GOLD" BUZZON COIN SERIES
LEGAL TENDER ISSUED BY THE BANK OF ISRAEL*



The 2019 coin was designed by Osnat Eshel

One of the first Jerusalem landmarks to crop up outside the Old City walls, the Montefiore Windmill was named for its funder, British Jewish philanthropist Moses (or Moshe in Hebrew) Montefiore. It was built in 1857 at the site where the Mishkenot Sha'ananim neighborhood would be established 12 years later.

It was originally designed as a flour mill, and was part of Montefiore's project to help the Old Yishuv become more self-sufficient. Montefiore, who was devoted to promoting industry in the Holy Land, also built a printing press and a textile factory and undertook many more projects.

The windmill was phased out of use as a flour mill in 1891, after

the Jewish community began using steam-powered mills to grind their wheat. However, it continued to bear a cultural significance and during the 1948 War of Independence was used by Jewish fighters as an observation point. British authorities responded by bombing the windmill, an assault aptly titled "Operation Don Quixote."

One side features the Jerusalem Windmill and in the foreground, the outline of the walls of the Old City and Tower of David, in the upper border, "Jerusalem" in English, Hebrew and Arabic, upper right, the face value "20 New Shekels" and mint year in Hebrew and English, below is the Star of David mint mark, around the lower border is the metal fineness and weight,

Continued



The Jerusalem Windmill has appeared before on many numismatic issues from Israel, including this 2017 New Sheqel commemorating the 69th Anniversary of Independence

“1 oz. fine gold .9999” in Hebrew and English.

The other side depicting the Lion of Megiddo, with its stylized curved tail, is taken from an ancient seal excavated in Megiddo (Armageddon) in the Jordan Valley, dating from the 8th century BCE. The seal belonged to Shema, servant

of King Jeroboam II. The lion is the symbol of the Tribe of Judah and Jerusalem. Above the lion is the Israel State Emblem and below it, “Israel” in English, Hebrew and Arabic.

A maximum of 3,600 1 troy oz. pure gold pieces will be minted in Brilliant Uncirculated condition.☛



Issue no. 18 of “The Illustrated London News”, December 1858, depicts the windmill built by Moses Montefiore outside the walls of Jerusalem that year:

Interesting Offerings from Number One Money Man



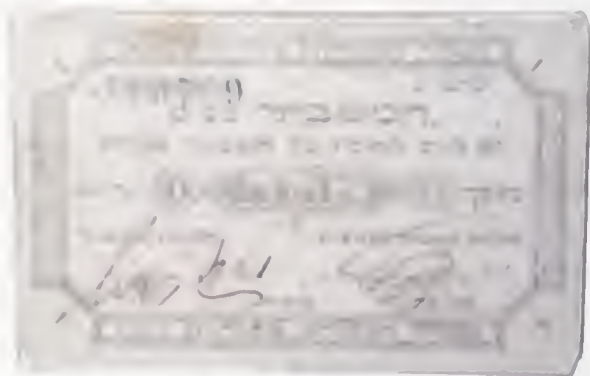
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ARAB BYZANTINE COINAGE IN THE HOLY LAND

By Benjamin Yablok

Collectors of Holy Land coins often look for coins issued after the Jewish issues of the two revolts against Rome. The local Roman issues, called city coins, are widely collected. Those ended by the close of the third century C.E. The capital of the empire was moved from Italy to Byzantium in the fourth century--and over a dozen mints produced coinage, but none in the Holy land itself.

The coins reaching the Holy Land displayed front-facing emperors, multiple crosses, and Greek legends. A large Greek letter on the reverse indicated the value, much the same way that Hebrew letters also indicate a number value. These features were so consistent that coins without them would not circulate. Byzantine bronze coins were variously denominated in Nummia--but soon the 40 Nummia, called a Follis, became the dominant workhorse of small change. It had begun as a substantial copper coin but underwent many devaluations, reducing its size. Originally it was made at 24 to the Roman pound but declined by 631 C.E. to 60 to the pound. (Silver was not generally available in the region). The gold coin, called Solidus, was struck 72 to the pound and was worth 180 Folles.

Only two or three Byzantine coin types have been attributed to the

Holy Land, based on a concentration of finds there, and they appear to be emergency issues.

IN 634 - 640, ARABS CONQUERED SYRIA, PALESTINE AND EGYPT FROM THE BYZANTINES.

The new rulers maintained a military administration, but life went on much as before for the local population. The Moslems tolerated the Jews and Christians. The Byzantine civil service was retained until a new system could be instituted; therefore Greek remained the administrative language in the new Moslem territories for over 50 years after the conquests. Syria became the center of the Umayyad dynasty and Damascus was the capital. Between 634, when Arab conquest began, and the 690s, when a major coinage reform took place, a wide variety of images, styles and inscriptions appeared on coins in this region. The local population, mainly Christian, was accustomed to the images of kings, crosses on both sides, and the Greek letter 'M' signifying value. To maintain economic activity, the conquerors tolerated these images,

Continued

and indeed coins from the nearby Byzantine Empire continued to arrive. The Moslems began to imitate the Byzantine coins, and gradually introduced changes as they produced their own coins. Many of these were struck in the immediate area. Scholars have grouped these evolving coins into as many as 7 different stages. More simply, there are at least three

PSEUDO /

These coins have been called 'pseudo-Byzantine' coins because

they are copies and imitations of Byzantine issues of the Emperors Heraclius and Constans II that circulated in the area. They bear legends that are blundered and largely unreadable copies of the originals. These have also been called "imitative" and "derivative." They probably began to be minted in the 650s until the 670s. Some of the coins are round but a large number are struck on small irregularly shaped flans, which were made by cutting existing folles in half and rounding the corners.



The coin on the left imitates a follis of Heraclius, struck on a cut and trimmed flan. The three figures represent Heraclius, Heraclius Constantine, and Empress Martina on the left. On the reverse, the name of the mint Kyprus appears below, without a line above it. The 'A' of the word 'ANNO' on the left is upside down. The date appears to be '17.' The coin on the right has been struck on a cut flan that spread and was not fully trimmed. The image is a bust of Constans II, similar to pieces struck in silver and gold; a cross is very clear above his crown. The letters are somewhat scattered

and not coherent. The understrike often shows through and causes confusion in the design when the flans have not been properly heated before striking. This is especially evident here on the reverse, where 'ANNO' is incomplete and crude. The mint name may be 'NIK' or just blundered letters.

COUNTERMARKS

As coin designs and sizes varied and changed in the region, counterstamping them was a way to validate coins and keep them

circulating. Here is a pseudo-Byzantine coin struck on a small scrap of metal. The ruler's head and crown with cross are visible on

the obverse, along with a few Greek letters. On the reverse, 'M' and 'ANNO' can be seen.



Significantly, this coin has been over stamped with the word 'Tayyib' in Arabic, meaning 'good' or 'valid.'

The word appears in a circle on the front.

PHASE 2 - (UMAYYAD) IMPERIAL IMAGE

These coins have Byzantine style images. The legends are readable in Greek or Arabic or both. Usually a mint name is mentioned. These were minted in the 670s – 680s. This is

considered the first 'official' Islamic coinage in the area.

The types in the Holy Land generally are:

BAYSAN – 2 SEATED RULERS



Byzantine obverse Baysan obverse Byzantine reverse Baysan reverse

The main coin of Baysan is this one on the right with two seated emperors. It is modelled after a follis of Justin and Sophia on the left, which had been minted a century earlier but

must still have been in circulation. In place of the names of the rulers is the old Roman name of the city: Scythopolis. Known in Israel as Beit She'an, the Arabs called it Baysan.

The reverse is a faithful copy of the original, except that the 'N's in 'ANNO' are retrograde. Although it weighs half of the original, it retains

the large size. This and the related 2 coins below are the only Arab folles to be minted in this larger size (25 – 28 mm as compared with 20 mm).

GERASA AND ABILA



The coin on the left is from Gerasa. It reads Geracon on the right side. It copies the Scythopolis style except that now the copy of the mint name 'NIKO' is also retrograde. The coin on the right shows Greek letters 'A', 'B' and 'L' around the heads of the rulers and is thought to be from Abila.

It appears to be double struck, or, overstruck on an earlier coin. On the obverse, the letters 'AB,' 'H' and 'A' are visible around and on the heads. On the reverse we can still make out parts of 'ANNO' on the left, a cross over the 'M,' an officina 'A' under the 'M,' and 'NIK' in exergue.

BAYSAN HALF-FOLLIS

Unique among all these Arab Byzantine issues is this coin type from Baysan which is marked with a 'K' instead of an 'M'. It is also

half the size, at 18 – 20 mm. This is meant to be a 20 nummia or half-follis denomination.



It shows two seated figures on the front, but no inscription. On the reverse we see the 'K' and some small

symbols. To the left of the 'K' is the city name in Arabic: Baysan. No crosses show.

BAYSAN - STANDING RULER

This issue fits into the Standing Emperor series. It is the more conventional 20 mm size and bears the 'M' on the reverse. The front displays 3 crosses, a long cross, a globus cruciger and one atop the crown. On

the reverse, a monogram appears above the 'M', but all the inscriptions are in Arabic. The inscription on the left is read as Baysan, but retrograde. The other words may be Ja'iz ('legal') and Wafiya ('full weight').



BAYSAN - THREE STANDING RULERS

This issue is also of the more conventional size of about 20mm. It is exceptional because it shows three rulers on the front, a type associated with Tiberias (see below). All the

rulers hold crosses and have them atop their crowns. Above the 'M' on the reverse is a monogram, below in the officina spot is an 'A'.



The legend is all Arabic; it reads clockwise from the right '*Fals AlHaq BiBaysan*,' meaning 'a true fals

(minted) in Baysan.' This is thought to be a later type, coming after the accession of Abd al-Malik in 685.

TIBERIAS – 3 STANDING RULERS

This is the coin commonly found with this city's name. The 3-ruler image is copied from Byzantine gold or bronze coins of Heraclius (below

left). The image is almost unique to Tiberias except for one rare issue from Baysan that uses it (see above).



The reverse shows the 'M', a monogram, and an officina letter. Importantly, around the edge starting on the left we can read in Greek "Tiberiadoc" and right after it on the

right the Arabic name "Tabariya." At about 23 mm, these are larger than the usual folles from cities, but a little smaller than the Baysan, Gerasa and Abila series.

TIBERIAS – STANDING RULER



This much rarer type shows the standing ruler holding 2 crosses. To his left is possibly a bird. On the right, in clear Greek, is "Tiberoc." His robe, crown, and tassels are very clear. The reverse shows a large 'm' and a cross. The inscription in Greek is challenging. Steve Album (#3519)

reads it as 'XAL-ED,' representing the Arab name 'khalid'. Sica suggests 'KALON' ('good' in Greek), perhaps for the letters on the left. The Greek in the exergue is undeciphered. This specimen is close in size to the more common Tiberias issues.

JERUSALEM - STANDING RULER

The standing ruler coin of Jerusalem is very rare. The figure on the obverse holds a long cross and a globus cruciger. A few random letters are incoherent. The coin appears to have been overstruck on a scrap which is one fourth of a larger follis.

The understrike is contributing to the roughness of the image. The reverse displays a large 'm' and probably a cross above. Most important is the Greek name for Jerusalem spelled left, right, and below: 'IERO/COLY/MON.'



PHASE 3 - STANDING CALIPH COINS

These coins have a Moslem styled figure. Legends are all Arabic, sometimes including Abd-al-Malik's name (issued in the 690s). The Byzantine elements are there: a standing ruler on the front, bearded, sometimes wearing a Kafiya, in a robe, right hand grasping the pommel of a sword sheathed in a rectangular

scabbard hanging to his left. On his right side hangs some cord or object. The Palestinian mints have a large central 'M' on the back. The words are all Arabic, and the ruler is wearing Arab clothing--a tunic with a sash. Gone are the crown and crosses; instead we see flowing hair and a headdress.



ILIYA These coins are from Jerusalem, called 'Ilya' by the Arabs, a continuation of the Roman name 'Aelia' given by Hadrian after his conquest. The obverse shows the ruler, now referred to as Caliph. Around him are parts of the Moslem creed 'Muhamad is the prophet of Allah'. On the reverse around the 'M'

are the words 'Ihya' for the mint, and 'Filistin' (Palestine) for the district. These examples are both from Ilya. The one on the left has a particularly clear and expressive face of the caliph.

YUBNA Known in antiquity as 'Yavneh' and again in the 20th century.



All the elements are the same, but the engraving is more crude and the strike is also light. Parts of the inscription on the front are visible, as are some wavy lines for hair/headress. On the reverse, 'Yubna' is to the right and 'Filistin' is to the left. A similar coin was struck at Lod.

The coinage reform of Abd al-Malik ended Byzantine influence on local coins. The new issues avoided Greek words, crosses, and images of people. They are an Islamic coinage.

REFORM

Abd al-Malik became caliph after the death of his father Marwan I in 685, amidst the ongoing second civil war.

Abd al-Malik instituted many reforms such as:

- Making Arabic the official language of government across the entire caliphate.

- Instituting a mint that produced a uniform set of Islamic currency.
- Repairing the damaged Kaaba (holy cube building in Mecca) and beginning the tradition of weaving a silk cover for the Kaaba in Damascus.
- Building the Dome of the Rock in Jerusalem.

Abd al-Malik's first issue of coins replaced images with words, to appease anti-iconistic clerics. After

Continued

Continued

this, the style became predominant on Islamic coins. Prominent on these types are the words of the Shahada ('testimony') which is the Moslem expression of faith. It reads *'There is*

no god but Allah; Muhammad is his messenger/prophet.' Sometimes there are extensions of this. Later, the mint city name appears.



At the left, we read only *'There is no god but Allah alone'* and on the reverse *'Muhammad is the prophet of Allah.'* On the right, the same inscriptions appear, with the addition of the city name *'Iliya'* after *'alone,'* identifying the city mint of this issue.

Many of the above issues were overstruck by later ones. This was

faster than making a new coin from scratch. It also had the effect of invalidating the old design in favor of the new. Below is a Tabariya issue (left) overstruck by the new reform shahada type (right). Traces of the Greek and Arabic names are visible around the edge of the overstruck piece.



The next issue shows uniformity of style, with the first half of the Shahada on the front inside a triple circle. On the reverse is the rest of the statement in the center, with a formula regarding minting around the perimeter. It generally reads like this: *"In the name of Allah (has been) struck this fals in ..."* with the name of the city. The inscription usually starts at about one o'clock

and continues counterclockwise with the all-important name positioned between two and three o'clock. But there are variations.

Umayyad mints that issued this type include: Sur (Tyre), Akko, Yubna, Asqalan, Ludd, al-Ramla, Bayt Jibrin, Iliya, Anbulus/Nablus, Safuriya (Sephoris), Baysan, Tabariya, Ayla (Eilat?), Ghazza, al-Urdunn, and Filistin

Continued



Akko



Shqelon



Aelia



Bayt Guvrin



Lod



Nablus



al-Ramleh



Tabariya



Yubne

Symbols, such as birds, palm branches, and stars, are found on some issues and may be mintmarks. The coin below (left) says 'Palestine' on it, which is the district name, but no city

It is assumed to be from al-Ramle, which was the district headquarters. A palm branch shows clearly between its inner and outer circle



The small coin on the right, with the little palm branch in the middle, actually bears the city name al-Ramle, reinforcing the identification.

Other small coins were produced, perhaps half denominations, that had images on them. These included

horses, lions, hawks, birds, fish, etc. and also an amphora and a candelabra. This last is often associated with the famous Jewish 7-branched Menorah coin, although most of these have 5 branches. On the front and back are parts of the Shahada.



GOLD AND SILVER

The Umayyads also issued gold 'Dinars'. They were of the same size and weight as the Byzantine Solidus. And, with their access to silver mines in the east, they issued their own 'Dirhams' (derived from 'drachma'). Whereas before they had imitated

and Arabized the Sassanian drachma, now they changed to an all-word design. Interestingly, they kept the triple circle design that had been used by the Sassanians. With a lot of room for words, the description of Allah has expanded.



In the center (left) *'There is no deity except Allah alone, He has no equal.'* Around this reads *'In the name of Allah this dirham was struck in Wasit in the year one and ninety'* (mint and year vary).

The reverse (right) reads in the center *'Allah is one god. The eternal and indivisible, who has not begotten, and has not been begotten, and never is there his equal.'* Around this between the circles we read: *'Muhammad is the messenger of Allah. He sent him*

with guidance and the true religion to reveal it to all religions even if the polytheists abhor it.' This is clear reference both to those who believe in many gods, as all Arabs originally did, and also to those who hold the Christian belief that someone born of human parents could be 'the son of god.'

The dirhams were minted in dozens of mints, but none in the Holy land. The left one is Wasit (Iraq); the right one is Damascus.

ABBASID RULE

In 750 descendants of Muhammad's uncle Abbas led a revolt against the Umayyads, with the support of the disaffected Persians and the Shi'ites. They defeated Marwan II, captured Damascus, and started their own dynasty, ushering in the golden age of Islamic civilization. The Abbasids moved their capital to the new city of Baghdad, closer to the Persian Empire.

Abbasid coins resemble Umayyad coins and they continued to be minted in Egypt and Damascus with the same phrases, except for the addition of the date of issue. They sometimes added the name of the ruling Caliph under the two Shahadas on the obverse. Abbasid coins are distinguished by the precision, attractiveness and elegance of the Kufic script. It is more angular, with stretched letters.



Gold Dinar Obverse (left) *There is no God but Allah alone without a partner* and on the rim *Mohammed is the Prophet of Allah sent by God to guide the religion of truth to show to the whole world*. The center of the reverse is inscribed *Muhammad is the prophet of Allah*. Around the rim: *In the name of Allah was struck this dinar year five and forty and one hundred*. That counts from Hejira (Muhammad's departure from Mecca to Medina) in 622 and equals 767 C.E.



It is during the reign of al-Mansur who was caliph from 754-775.

Silver dirhams continued to be minted in the east.

Copper coins were produced at the following mints in the Holy Land: Ludd, al-Ramle, Gaza, Sur, Qaysaria, al-Kuds (Jerusalem), Akka, Tabariya. The reverses are similar from all the mints, the Shahada is encircled by a design which may be a wreath, a chain, or cable design.☪



Al-Ramle reverse



Al-Quds



Caesaria



Gaza



I-Ramla

EISENBACH-CHICAGO HOBO NICKEL



Photo courtesy of Heritage Auctions. From The Jack Royse Collection of Hobo Nickels.

This “Hobo Nickel” was carved by Bo Hughes on a slightly circulated 1913 Buffalo Nickel, with the inscription “GH23 (his initials for George Hughes and age)

EISENBACH CHICAGO.” The identity of the bearded man wearing a yarmulke, named Eisenbach, is unknown.☐

NOTRE DAME MEDAL BY JACQUES AND CHARLES WIENER

By Stephen Petty, www.conacoinclub.com (Central Ohio Numismatic Organization)



France, 1855, bronze, 59 mm, 86.8 gm

This article is in tribute to Notre Dame, severely damaged in a fire on April 15, 2019.

The Wieners were a Jewish-Flemish family of extraordinary artists and die engravers, living in Venlo, the Netherlands.

Jacques was born in Hoerstgen, Germany, studied in Paris and then settled in Brussels. Jacob Wiener (1815--1899), who generally signed his medals as J. Wiener (occasionally as Jacob), but known more commonly as Jacques, was the eldest of three brothers. The two brothers were Leopold (1823--1891) and Charles Charles (1832--1888), both of whom excelled in the art of medal engraving.

In 1845, at age 30, Jacques decided to engrave medals representing the exterior and interior of monuments with a degree of precision of details that had not yet been attempted. The first in the series was a group of ten medals,

50 mm in diameter, depicting famous Belgian churches. All but one of these medals were done in collaboration with his brother Leopold. Jacques Wiener then undertook what was to be a series of 50 medals, each 59 mm in diameter, entitled "Medals of the Most Remarkable Edifices of Europe," to represent the principal monuments of Europe. Of these, the majority were cathedrals, churches and mosques. One was a synagogue. (Two other medals, each 40 mm in diameter also depicted synagogues.)

He was unable to complete the whole task as only 41 cathedral medals were issued, some of which were done in conjunction with his brother Charles. This intricate and minute work, however, was to take its toll, for by 1872 (age 57) Wiener had almost completely lost his eyesight, and after 1874 (age 59) was completely blind.☺

SYNAGOGUE AT COLOGNE MEDAL BY JACQUES WIENER

by Benjamin Weiss



SYNAGOGUE AT COLOGNE,
Jacques WIENER,: Germany, 1861,
Bronze, 59 mm.

Obverse: View of the exterior,
SYNAGOGE ZU COELN
EINGEWIEHT AM 29 AUGUST
1861, exergue: E.F. ZWIRNER
ARCHIT. Reverse: View of interior
Hebrew inscriptions, translated on
the right as, "Abraham Oppenheim
Built a House of God for the People
of Cologne"; and on the left as, "It
was Rededicated on the 23rd of Elul.
Remember that God is good." Signed:
J. WIENER F.

This medal commemorates
the building of the conservative
synagogue in der Glockengasse (the
Bell Lane) in Cologne. Funding for
the new synagogue was provided by
Abraham Oppenheim (whose name is
mentioned in the Hebrew inscription),
a son of the banker Salomon
Oppenheim. The inauguration of this
magnificent, neo-islamic synagogue

took place in 1861. It had seats for
226 men and 140 women.

The Synagogue in Cologne, along
with many other Jewish institutions,
was sacked and burned by the Nazis
in 1938, during what is commonly
known as "Kristallnacht" (Night of
the Broken Glass). Cologne's Modern
Opera now sits on the site of the 19th
century Glockengasse Synagogue.
The synagogue was never rebuilt.

As the last month of the Jewish
year, Elul, mentioned in the Hebrew
inscription, is traditionally a time of
introspection and stocktaking -- a time
to review one's deeds and spiritual
progress over the past year and to
prepare for the upcoming Jewish
High Holy Days of Rosh Hashanah
and Yom Kippur.

E. F. ZWIRNER, whose name is
inscribed in the exergue of the obverse
of the medal, is Ernst Friedrich Zwirner
(1802-1861). He was the architect
responsible for the construction of the

Continued

synagogue. Zwirner, a master builder of cathedrals, also built the Cathedral at Cologne and the Apollinariskirche at Remagen. His works won him great honor and distinction. It is said that

his devotion to the work of restoring the Cologne Cathedral was so great that many of his contemporaries felt his zeal had hastened his death (Eidlitz).¹⁰

*THERE ARE JUST 19 BRONZE MEDALS LEFT OF
THESE RARE, MAGNIFICENT LIMITED EDITION
2" MEDALS, DESIGNED BY JOEL ISKOWITZ,
HONORING "MICKY" MARCUS, HERO OF
ISRAEL'S WAR OF INDEPENDENCE.*

Only 110 bronze medals have been issued by AINA – and this is a must for any collection of Israel, Judaic or Holy Land numismatics.



The medal's obverse features a portrait of David Daniel "Mickey" Marcus as a 1924 graduate of West Point. On May 28, 1948 Marcus was appointed Aluf ("general") by David Ben-Gurion, and was given command of the Jerusalem front. Marcus built the "Burma Road to Jerusalem" - a makeshift winding road through difficult hill terrain (pictured on the medal's reverse); it was opened to vehicles on June 10, breaking the siege of Jerusalem. Sadly, shortly

after, Marcus was accidentally shot to death by a sentry, when he failed to give the password.

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Kahal Kadosh Synagogue Medal



Kadosh Beth Elohim Synagogue, Sesquicentennial Dedication, 1991, brass, 46 mm.

Kahal Kadosh Beth Elohim, founded in 1749, is one of the oldest Jewish congregations in the United States. The founding members were Sephardi Jews of Spanish and Portuguese descendants, who arrived into Charleston from London, England. Charleston was home to early America's largest Jewish population. The congregation is nationally significant as the place where ideas resembling Reform Judaism were first evinced. It meets in an architecturally significant 1841 Greek Revival synagogue located at 90 Hasell Street in Charleston, South Carolina. The building was designed by Cyrus L. Warner, and was designated a National Historic Landmark on June 19, 1980.☞



Bibliography: wikipedia

Interior of the original Kahal Kadosh Beth Elohim in Charleston, by Solomon Carvalho. Source: Special Collections, College of Charleston Libraries.

GOLD MEDAL ISSUED IN MEMORY OF THE LUBAVITCHER REBBE



Only 25 of these golden medals were issued by the well-known Hassid Rabbi Chaim Yesha'aya Schwartz of London. Diameter: 22 mm. Weight: 8 gm. of 21kt gold. On one side of the medal, there is an inscription between two palm trees: "Hachtarat Maran Admor Moshe Teitelbaum Shalita ad Bi'at Yimon." The two palm trees symbolize the two Rebbes whose family name is "Teitelbaum," translated as "palm tree". On the other side of the medal, there is an illustration of the Rebbe's Beit Midrash and around it the inscription: "Kaf Chet Mem Alef Shenat Rabbenu Moshe Tzaddik Tamar Yitrach."

Rabbi Menachem Mendel Schneerson (April 18, 1902 – June 12, 1994), known to many as the Lubavitcher Rebbe or simply as the Rebbe, was a Russian Empire born American Orthodox Jewish rabbi,

and the last rebbe of the Lubavitcher Hasidic dynasty. He is considered one of the most influential Jewish leaders of the 20th century.

As leader of the Chabad-Lubavitch movement, he took an insular Hasidic group that almost came to an end with the Holocaust and transformed it into one of the most influential movements in religious world Jewry, with an international network of over 3,000 educational and social centers. The institutions he established include kindergartens, schools, drug-rehabilitation centers, care-homes for the disabled and synagogues.

Schneerson's published teachings fill more than 300 volumes, and he is noted for his contributions to Jewish continuity and religious thought, as well as his wide-ranging contributions to traditional Torah scholarship. He is recognized as the pioneer of Jewish outreach.☞

*CORRECTIONS AND ADDITIONS TO
CATALOG OF AINA STUDY TOUR MEDALS
APPEARING IN APRIL-MAY-JUNE 2019 SHEKEL*

Thanks to Reuven Prager and Israel Golan in Israel for notifying us.

Picture of 1976 (8th Tour) medal was incorrect. It should be:



This is an additional medal and caption:
1977 (Tour Reception)



“Reception, March 14, 1977; Dan Carmel Hotel, Haifa, Israel.”

Counterstamped on

Israel 28th Anniversary Greetings from Israel medal. Copper-Nickel, 32mm.

This is an additional medal and caption:
1984 (16th Tour)



1984 “Pomegranates—Israel 36, AINA 17” AINA Membership Medal with
Star of David incused in field, 1984, Silver plated, 30mm, 75 made.

IMPORTANT ISRAELI MILITARY DECORATIONS



IDF Pin Insignia Israeli Medal of Valor

The Israeli Medal of Valor is the highest decoration of the Israeli Armed Forces. The IDF Medal of Valor is Equivalent in importance to the USA Medal of Honor and the British Victoria Cross.

Since the establishment of the State of Israel only forty Medals of Valor were awarded. Twelve for actions in the War of Independence (Hero of Israel recipients automatically awarded the Medal of Valor), four for the Sinai War, Twelve for the Six-Day War, one for the War of Attrition, eight for the Yom Kippur War and three others awarded on other occasions.



IDF Pin Insignia Israeli Medal of Courage

The Israeli Medal of Courage is the second highest decoration of the Israeli Armed Forces. The IDF Medal of Courage is equivalent in importance to the The Distinguished Service Cross (DSC), Navy Cross and the Air Force Cross of the United States, and the British George Cross.

Since the establishment of the State of Israel 220 Medals of Courage were awarded, last one in 2007.

The medal is shaped like a seven-branched candelabrum (Menorah) composed of six crossed swords and an olive branch in the center. The decoration is connected to a red ribbon.



IDF Pin Insignia Israeli Medal of Distinguished Service

The Israeli Medal of Distinguished Service is the third highest decoration of the Israeli Armed Forces. The IDF Medal of Distinguished Service is equivalent in importance to the The Silver Star of the United States.

Since the establishment of the State of Israel 2001 Medals of Distinguished Service were awarded, last one in 2015.

The medal is shaped as a sword with an olive branch, symbolizing controlled strength. The decoration is connected to a blue ribbon.☐

THE WINNER OF THE 2019 SHEKEL PRIZE IS ALEX ABEZGAUZ

By Dr. Ira Rezak



Was Meek on H pa ba A a

A jury, consisting of Mel Wacks (Chairperson), Dr. Ira Rezak, David Hendin, and Simcha Kuritzky, has unanimously chosen the late Alex Abezgauz as the winner of the 2019 Shekel Prize Medal for “Jewish Banknotes Based on the Collection of A. Abezgauz,” compiled by O.V. Paramonov, with the participation of Alex’s son Daniel and Alex’s wife Ellen; translated from Russian by A. Burlyga.

Alex Abezgauz was a physicist trained in Russia who was also a pre-eminent collector of Russian banknotes. He assembled a unduplicatable collection of Jewish

related banknotes and emergency currencies of Russia, some 400 or 500 items which is a major resource for the history of the Jews in Russia, principally during the Russian Revolutionary period. Alex died a few years ago and his son arranged for the collection to be published in English and Russian, with every note illustrated in color, and with a certain amount of contextual historical information.

Excerpts from the 213 page book are on the following pages. “Jewish Banknotes Based on the Collection of A. Abezgauz” is currently available on ebay for \$90 plus shipping.

The Shekel Prize Medal is awarded annually to the author of the best book on the subject of Judaic or Holy Land numismatics. The other worthy competitors this year were these books published in 2018: “The Coinage of Herod Antipas” by Aaron J. Kogon and Jean-Philippe Fontanille, and “Israel Numismatic Research” published by the Israel Numismatic Society.☞

Continued

ПЕРИОДИЧЕСКОЕ ИЗДАНИЕ - 4 Копия



Figure 1
Figure 1a

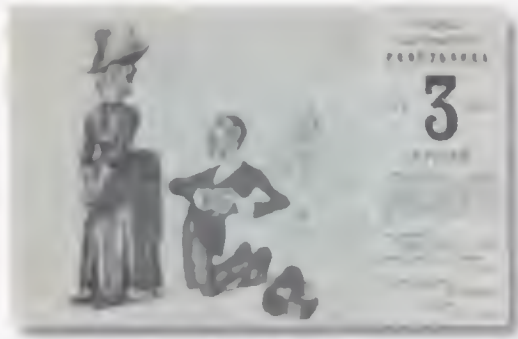


Figure 3
Figure 3a



Figure 10
Figure 10a

Вспомогательные материалы, необходимые для проведения исследования, должны быть подготовлены заранее. В частности, необходимо иметь под рукой следующие материалы:

— материалы, необходимые для проведения исследования;

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Figure 10
Figure 10a

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В это же время жители Минска, Могилева и других городов испытывали большие сложности с обменом денег. В стране после немецкой и польской оккупации, а затем Гражданской войны царил хаос и неразбериха.

Выпускавшиеся Объединенным кооперативом банкны в 50 коп., в 1, 3 и 5 руб. изготавливались односторонними (123×78 мм). Все тексты на них были выполнены на идише.

Эти же банкны выпускались кооперативами минских потребительских обществ «Ахва», «Меркон», «Ахдут», «Ахнэзер», «Шалом», «Геховер»¹ кооперативом ремесленников евреев г. Минска, Общественным собранием ремесленников евреев г. Минска.

Каждый из перечисленных кооперативов пользовался банкнами Объединенного кооператива наложением на них своей печати (на обороте), так что на каждой банкне Объединенного кооператива имелось две печати: одна - Объединенного кооператива и другая - того кооператива, который ее выпускал.

Кроме того, встречаются разновидности по печатям: на еврейском языке, на русском и еврейском, на русском, на немецком и еврейском, с шестиконечной звездой и без нее.

most shops and co-ops. On October 26, 1919, by the order of the Polish authorities, the CRU was reorganized into the Cooperatives Union, headed by the Polish businessman Moerschild. Within 11 months of the invasion, the cooperatives of Minsk were reduced to a catastrophic state.

During the Revolution, the residents of Minsk, Mogilev and other cities experienced tremendous difficulties exchanging money for goods. Following a period of German and Polish occupation and chaotic civil wars, chaos and confusion reigned.

Banknotes were issued by the United Cooperative Union (in denominations of 50 kopecks, 1, 3 and 5 rubles). They were made on one-sided (123 × 78 mm) paper. All text on them was written in Yiddish.

The same banknotes were issued by the Minsk consumer co-ops: "Ahwa", "The Merkon", "Ahdut", "Ahnezor", "Shalom", "Gehover". Cooperative of Jewish Artisans and Minsk Public Assembly of Artisan Jews of Minsk.

Each of these co-ops used their own seal, stamped on the back of the banknote, so that there were two seals on each note: one of the United Cooperative and the other representing the consumer co-op that produced it. In addition, there were different varieties of banknotes that differed in the languages used. They could be in Hebrew, in Russian (or a combination of the two), and German and Hebrew as well. Also, they appeared with or without a Star of David, the six-pointed star.



Ордер на 50 коп. Л с
Order for 50 kopecks



Ордер на 50 коп. О с Печатью
Order for 50 kopecks with Seal

¹ «Геховер» — Всероссийская сионистская организация учащейся молодежи.

*INTERESTING ANCIENT JUDAEAN COINS
FROM THE MOUSSAIEFF COLLECTION
SOLD BY GOLDBERG AUCTIONEERS
JUNE 4, 2019*



*Lot 1641 Phoenicia, Tyre. Silver 1/4 Shekel (3.24 gm), 123/2 BCE, Choice VF.
Sold for \$7,000.*

Described as follows: *Laureate bust of Melkart right, lion's skin tied at neck. Reverse: TYPOY IEPAΣ KAI AΣYAOY, eagle standing left on prow, palm on far wing; in left field, date (L Δ) and club; between eagle's legs, ZB monogram above "bet". Hendin -. Unique - a new date for the denomination. A fabulous example of this important rarity. Choice Very Fine. Estimated Value \$4,000 – UP. From the S. Moussaieff Collection.*

The present coin presents a new date for the Tyrian 1/4 shekel denomination, previously only known for years 2, 5, 6, 9 and 16. The discovery is not surprising as the denomination is quite rare, having just a few specimens of each

date known. Particularly interesting on this coin is the moneyer's control mark (ZB monogram) appearing between the legs of the eagle instead of in the right field where it is normally found. Although unrecorded for year 4 shekels and 1/2 shekels, the ZB monogram is known for year 3 shekels as well as for later dates. Even more peculiar than the placement of the moneyer's monogram between the eagle's legs, however, is the addition of the Phoenician letter 'bet' below it. This is the normal placement for the Phoenician letter; of course, but to have both crammed into such a small space when there is the entire open right field is unique to this coin.

Continued



Lot 1655 Judea Yehud Ptolemaic occupation Ptolemy II Philadelphos Silver Unit (1.49 gm), 285-246 BCE. Sold for \$21,000

Described as follows: Judea, Yehud, Ptolemaic occupation, Ptolemy II Philadelphos, Silver Unit (1.49 g), 285-246 BCE (Hemidrachm), Jerusalem, before 261-0 BCE. Diademed head of Ptolemy I, right. Reverse: "YHWH" (paleo-Hebrew), eagle with wings displayed standing left on thunderbolt. Hendin 1085, Extremely Rare, Toned, Choice, Very Fine. Estimate Value \$10,000.

UP. From the S. Moussareff Collection. Only a small handful of this denomination survive.

The Ptolemies founded or refurbished several cities in Judaea and Transjordan giving them Greek names and often endowing them with Greek features. Examples included Acco renamed Ptolemais, Bethshan now termed Scythopolis, and ancient Rabboth-Ammon refounded as Philadelphia.

Ptolemaic rule directly impacted

Jews both inside and outside of Judaea. During the campaigns to secure Judaea for Egypt, Ptolemy I transported large numbers of Jews from Judaea to Alexandria for settlement. This was the beginning of a large and influential Jewish community which prospered by maintaining good relations with the Ptolemies, frequently serving as mercenaries and merchants. Soon Alexandria became a major center of world Jewry. The Alexandrian Jews imbibed Hellenism much more deeply than their counterparts in Judaea as evidenced by the need to translate the Old Testament writings into Greek. This translation, known as the Septuagint, probably was begun in the reign of Ptolemy II, but was not completed until about 100 BCE.

Source: Holman Bible Dictionary.



*Lot 1697 Judaea, Bar Kokhba Revolt. Silver Sela (14.14 gm). Year 1 (132/3 CE).
Sold for \$77,500.*

Described as follows: "*Jerusalem*" (Paleo-Hebrew), *tetrastyle façade of the Temple of Jerusalem; show bread table or Ark of the Covenant in chest form with semicircular lid and short legs, seen from a narrow side.* Rev. "*Year one of the redemption of Israel*" (Paleo-Hebrew), *lulav with etrog at left. Hendin 1373. Very rare. An absolutely incredible example! Boldly struck and well centered with nice wide margins. Virtually as struck! Traces of luster still evident. One of the finest in existence. Superb Extremely Fine. Estimated Value \$75,000 - UP. From the S. Moussaieff Collection, This lot has been officially exported from Israel through the Israel Antiquities Authority.*

The Bar Kokhba War (132-135 CE) broke out when Hadrian decided to refound Jerusalem - still largely ruined from the disastrous Jewish Revolt (66-73 CE) - as the pagan city of Aelia Capitolina. Although Jewish

discontent had already erupted into violence in the Diaspora during the reign of Trajan, the Jews of Judaea seem not to have risen up against the Romans until this threatened abomination against the site of the Temple and the surrounding Holy City. The leader of this new rebellion, which took the form of a bloody guerilla war, was a certain Simon Bar Kokhba who had messianic pretensions and gained a reputation as a great warrior. Unfortunately, although Bar Kokhba managed to make Hadrian pay dearly for Aelia Capitolina, when the emperor assembled an army of six full legions to invade Judaea in 134 CE the rebellion was soon crushed. In punishment almost the entirety of Judaea was laid waste by the victorious Romans and the Jewish population destroyed or driven out. In order to fund the rebellion, Bar Kokhba and his supporters used what circulating coins they could find or

capture from the Romans and restruck them with new types more suitable for their revolutionary purposes. The most remarkable and desirable of the new types were used for the silver sela overstruck primarily on Syrian and Phoenician tetradrachms. The obverse features a depiction of the façade of the Jerusalem Temple with an uncertain object inside, which has been variously interpreted as the show bread table or the Ark of the Covenant. It has been suggested

that the Bar Kokhba rebels actually intended to rebuild the Temple, but the presence of either the show bread table or the Ark - items lost at the end of the Jewish Revolt or earlier - seems to imply that the image represents the idea of the Temple to rally support rather than any real edifice planned by the Bar Kokhba rebels. The reverse type looks back to the coinage of the First Jewish Revolt in its depiction of the lulav and etrog associated with the Festival of Tabernacles.

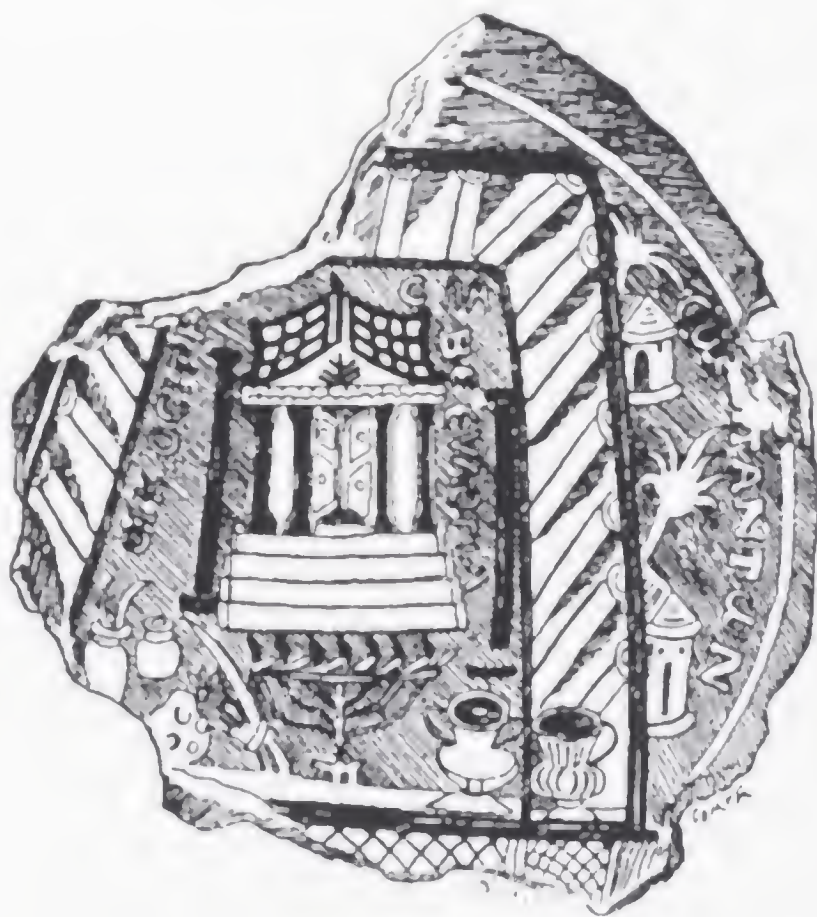


Image of a 3rd century (CE) glass bowl which depicts Solomon's Temple. There are interesting similarities with the temple depicted on the Sela (overstruck Tetradrachm) of Bar Kochba.



Lot 1751. Judaea, Bar Kokhba Revolt. Silver Zuz (3.33 gm), 132-135 CE. Sold for \$2,300

Described as follows: Undated, attributed to year 3 (134-5 CE). 'Simon' (Paleo-Hebrew), bunch of grapes with leaf and tendril. Rev. "For the freedom of Jerusalem" (Paleo-Hebrew), upright palm branch. Hendin 1430. Struck on a denarius of Titus with a clear portrait of the emperor exhibiting a "grape-texture" beard. Toned. Basically as struck. Sharpness of Very Fine / Extremely Fine. Estimated Value \$1,000 – UP. From the Palm Desert Collection. Purchased from A. Saslow in the 1980s.

Titus (Titus Flavius Caesar Vespasianus Augustus; 30 December 39 CE – 13 September 81 CE) was Roman emperor from 79 to 81. A member of the Flavian dynasty, Titus succeeded his father Vespasian upon his death, thus becoming the first Roman emperor to come to the throne after his own biological father.

Before becoming emperor, Titus gained renown as a military commander, serving under his father

in Judea during the First Jewish Roman War. The campaign came to a brief halt with the death of emperor Nero in 68, launching Vespasian's bid for the imperial power during the Year of the Four Emperors. When Vespasian was declared Emperor on 1 July 69, Titus was left in charge of ending the Jewish rebellion. In 70, he besieged and captured Jerusalem, and destroyed the city and the Second Temple. For this achievement Titus was awarded a triumph; the Arch of Titus commemorates his victory to this day.

During his father's rule, Titus gained notoriety in Rome serving as prefect of the Praetorian Guard, and for carrying on a controversial relationship with the Jewish queen Berenice. Despite concerns over his character, Titus ruled to great acclaim following the death of Vespasian in 79, and was considered a good emperor by Suetonius and other contemporary historians.

Source: Wikipedia



Lot 1780 Judaea Capta Vespasian Gold Aureus (7.16 gm) 69-79 CE. Sold for \$9,250

Described as follows: *Judaea Capta type. Rome, 69-70 CE. IMP CAESAR VESPASIANVS AVG. laureate head of Vespasian right. Rev. IVDAEA in exergue, Jewess seated right, head resting on hand in attitude of mourning behind trophy. Hendin 1464. Quite pleasing and problem free. The surfaces and devices are quite appealing. About Very Fine. Estimated Value \$10,000. UP. From the S. Moussineff Collection. This lot has been officially exported from Israel through the Israel Antiquities Authority.*

First coin of the standard Judaea Capta series. In the Judaea Capta coinage, the seated personified Judaea evokes the iconographic language of the defeated and degraded prisoner. The conquered province type has its own set of gestures expressing a mournful or abject context, which are derived from Roman funerary iconography. They include an attitude formed by

the resting of the chin in the hand, a pose that evokes pensiveness, uncertainty, and grief with overtones of repentance or lamentation. Additionally, the mourner is shown with hunched shoulders, and a bowed and covered head. The depiction of the personified province recalls the Biblical description of the besieged Jerusalem by the prophet Isaiah (ca. 700 BCE): "For Jerusalem is ruined, and Judah is fallen... Thy men shall fall by the sword and thy mighty in the war. And her gates shall lament and mourn, and she, being desolate, shall sit upon the ground" (Isaiah 3:8-9, 25-26). The imposing military trophy standing to the left of the picture looms over the back of the vanquished Judaea, taunting the humiliated figure, re-enforcing the fact that the weapons used to resist Rome are now spoils to the victors; they no longer hold power.☞

THE SONG AGAINST DEMONS

By Simcha Kuritzky

If you arrive early for *shaharit* services on *Shabbat* or *Yom Tov* (a holiday), you will hear Psalm 91, also known as the Song Against Demons.

As one might expect from a psalm with that nickname, it contains a number of protective inscriptions that appear on amulets.

You who dwells in the shelter of the Most High, who abides in the shadow of the Omnipotent,

I say [to you] of the Lord who is my refuge and my stronghold, my G d in Whom I trust,

that He will save you from the ensnaring trap, from the destructive pestilence.

He will cover you with His pinions and you will find refuge under His wings;

His truth is a shield and an armor.

You will not fear the terror of the night, nor the arrow that flies by day,

the pestilence that prowls in the darkness, nor the destruction that ravages at noon.

A thousand may fall, at your [left] side, and ten thousand at your right, but it shall not reach you.

You need only look with your eyes, and you will see the retribution of the wicked.

Because you [have said,] "The Lord is my shelter," and you have made the Most High your haven,

no evil will befall you, no plague will come near your tent.

For He will instruct His angels in your behalf, to guard you in all your ways.



Continued

One of the most popular printed amulets (often attributed to the Baal Shem Tov – founder of Hassidism—himself) shows a bird-headed angel. Above the head is **אלֵיךְ לֹא יִגַּשׁ** “It will not touch you”, which is the end of Psalm 91:7. A much more

common amulet inscription appears in the circle near 5 o’clock **יִהְיֶה כְּלָךְ** *Yohakh Kalakh*, which consists of the last letters of verse 11 “For He will command his angels to guard you in all your ways.”



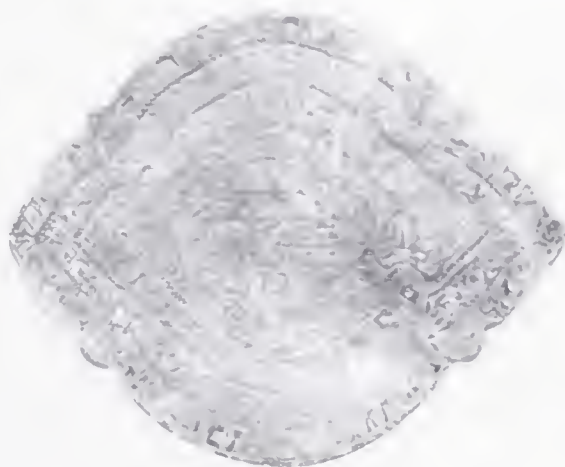
The entire seven words of the verse appear on a common amulet by the Bezalel School of Art originally under the British Mandate. This piece, which I’ve found in sterling silver and base metal, dime- or quarter-sized, shows an angel figure with a radiate 6-sided star for a head and bird-like wings around the verse. At bottom is Jerusalem in Hebrew. This is paired

with a few reverses, though the most common shows a physical map of the Holy Land with 1930s style auto, ship, and plane. I also have one with a palm tree and stone buildings above Jerusalem in English. Another version, which has a different radiant star at top, shows the signs of the 12 Israelite tribes on the reverse.



The auto, ship, and plane design is almost certainly based on Christopher's medals used by Catholics at the time. The medal I show here is probably from the 1930s; it has been updated over the years, and many just show a car. Influence goes

both ways; I recently found an English amulet likely produced by Christians who may have been inspired by the Bezalel design. An anthropomorphic angel on one side and Psalm 91:11 in English on the other.





Going back to Jewish sources, there are traditional amulets with these inscriptions. The large Persian amulet on left, probably 19th Century, has the initial letters (*notarikom*) of the entire psalm starting at the right corner and wrapping around the outside. The somewhat octagonal amulet, also of Persia perhaps a century ago, includes

both the initial letters *כמיל לבד* (*Kmil Lvad*) and final letters of verse 11 on the third line. The Persian carnelian amulet (probably mid-20th Century) has the initial letters in the center of a circular inscription. Both use the quote-like mark to indicate an abbreviation.



Some more recent Jewish amulets I bought from an Israeli dealer include the machine-struck piece from Or Khayim in Jerusalem, which says on one side that it is for healing, protection, and prosperity. The other side has the first half of verse 11 at top, and the last letters of those same words in the second line. A handmade silver amulet which appears recent

has a Magen David on one side and Psalm 121:8 "God will guard you going and coming from now forever more." The other side has the first letters of Psalm 91:11 at top and last letters at bottom. Inside are בִּיט three letters based on the beginning of Psalm 91:14 "Because he has set his love upon me, I will save him."



Psalm 91:11 was also engraved on a silver Belgian 5 franc of 1873 I own, along with *Yohakh*. Another sign of how this psalm was adopted by others are two coins engraved with amulets from the Judeo-Christian magic book *The Key of Solomon*. This medieval book was originally written in Latin by Christians but claimed to be written by King Solomon, and so almost all inscriptions are from the Hebrew Bible. The most common version of this book today is based on a 19th Century translation by Mathers, who put the descriptions in English but the amulets back in the original Hebrew (or as close as he could get). Mathers was raised Christian and later helped found the neo-Pagan movement. The middle coin here shows the fifth pentacle of the Sun with Psalm 91:11

and the beginning of 12 "They shall carry you up in their hands" engraved on a bronze French 2 sols of 1792. The right coin shows the fifth pentacle of Mars with a scorpion in the center (Scorpio is ruled by Mars according to astrologers) with Psalm 91:13 around "You shall tread on the lion and on the adder; the young lion and the crocodile shall you trample under foot" engraved on a silver French 1833 5 francs.

In the liturgy, Psalm 91 has a humble place buried in the middle of a service that is intended to prepare one for the main service that follows. However, some of its verses have inspired many over the centuries and were used as a protection for them and their loved ones.☞

MEDAL DEPICTS JESUS DRIVING OUT MERCHANTS FROM THE GREAT TEMPLE OF JERUSALEM

By Mel Wacks



Italy: Pius IX Piave 1856 copper medal. P. Federico Parmensis. 26.5mm, 14.65g. Obverse: Jesus driving out merchants from the Great Temple of Jerusalem, Latin legend "DOMVS MEA DOMVS" in exergue. Reverse: left facing Pius & legend "PIVS III PONT OPT MAX" in exergue. Photo courtesy of historama.com

Matthew indicates that Jesus went into the temple of God and cast out all them that sold and bought in the temple (Matthew 21:13). This same event is paraphrased in Mark, where another detail is added: And he would not suffer that any man should carry any vessel through the temple (Mark 11:16). The third reference to this event is contained in John where greater insight is given, indicating that it was Passover and that Jesus drove them all (those that sold oxen and sheep and doves and the changers of money) out of the temple. Here the

temple is not called a den of thieves, but a house of merchandise.

Madden misses the point when he states that "the system pursued by the money changers in the Temple must have been a vicious one," for it was the OVERALL commercialization — even the carrying of a vessel — that so upset Jesus.

It was for the Passover holiday that Jews traveled from all parts of Judaea and surrounding countries to Jerusalem. But as with any large synagogue or church today, there was a good deal of socializing and business

Continued

attached to the great gathering around the Jerusalem Temple. Actually the Temple was laid out to accommodate such secular gatherings — in the Lower Court (Court of Gentiles). It was this large court, which was outside and adjacent to the Temple proper, that the tables of the money changers were located.

The money changers served the role of banks. They changed the silver and other coins brought to them into “coin of the realm,” especially for payment of the Temple Tax. The fee for this service was fixed between four per cent and eight per cent and was called a KOLBAN, possibly derived from the Greek word for a small coin. They also detected false coins.

To lend money to a fellow Israelite for interest was strictly forbidden, but to lend to a stranger was permissible and appears to have been practiced during the Babylonian captivity, though it was considered an abomination. Money changers did pay interest on money left with them as can be seen in this quote from Matthew. Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury.

According to Rabbinic rules, the Temple Tax was collected from the 15th of Adar through the first of the following month, Nisan (approximately March). ☐



Jesus Driving the Money Changers from the Temple, 1635, Rembrandt (Public domain).

ISRAELI MEDALIST IS RUNNER-UP IN INTERNATIONAL COIN DESIGN COMPETITION



A plaster model for a medal “Memories of Schooldays” by Oleg Gavrizon of Israel was deemed “Excellent Work” (i.e. runner-up) in the 2018 International Coin Design Competition (ICDC) conducted

by the Japan Mint, “to encourage creativity and enhance the artistry of coin designs.” They received 50 works from 15 countries in the General Category and 177 works from 3 countries for the Student Category.



Oleg Gavrizon and his sculpture Ketubah (Marriage Contract)

Oleg Gavrizon was born in Tiraspol, Moldova. He is a graduate of the Moscow Open University (Art) and “BASIS” School of Sculpture. Oleg is a teacher of relief & engraving techniques at “BASIS,” and is a

frequent participant at artistic medal symposiums and exhibitions. Oleg Gavrizon is the Israeli delegate at FIDEM (The International Art Medal Federation.) ☐

MEDAL FEATURES ONE OF THE NAMES OF GOD



Large Jewish medal with "שדי" name of God in Hebrew. 123.5 mm, 190.2 gm

El Shaddai or just Shaddai is one of the names of the God of Israel. *El Shaddai* is conventionally translated as God Almighty, but the construction of the phrase fits the pattern of the divine appellations in the Ancient Near East and as such can convey various types of semantic relations between these two words: El of a place known as Shaddai, El possessing the quality of *shaddai*, or El who is also known as Shaddai – exactly as is the case with the names like “‘El Olam”, “‘El Elyon” or “‘El Betel.” Moreover,

while the translation of El as “God” or “Lord” in the Ugaritic/Canaanite language is straightforward, the literal meaning of *Shaddai* is the subject of debate.

The word Shaddai has another meaning: *Shomer Dlatot Israel* (Hebrew: שומר דלתות ישראל) which means Guard of Israel’s Doors. On every doorposts of most Jewish homes there is a small box called “Mezuzah”, on each Mezuzah the word *Shaddai* is written (or abbreviated “ש”).

Continued



Mezuzah with Shaddai (left) and Israel coins, and just the Shin (right)

Mezuzah with Shaddai (left) and Israel coins, and just the Shin (right)

The name appears 48 times in the Bible, seven times as “El Shaddai” (five times in Genesis, once in Exodus, and once in Ezekiel).

The first occurrence of the name is in Genesis 17:1, “And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am El Shaddai, walk before me, and be thou perfect.” Similarly, in Genesis 35:11 God says to Jacob, “I am El Shaddai: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy

loins.” According to Exodus 6:2–3, *Shaddai* was the name by which God was known to Abraham, Isaac, and Jacob.

The name *Shaddai* (Hebrew: שֹׁדַי) is often used in parallel to El later in the Book of Job.

In the Septuagint, *Shaddai* or *El Shaddai* was often translated just as “God” or “my God. In other places (such as Job 5:17) it is translated “Almighty,” and this word is used in other translations as well (such as the King James Bible).^[2]

Source: Wikipedia.



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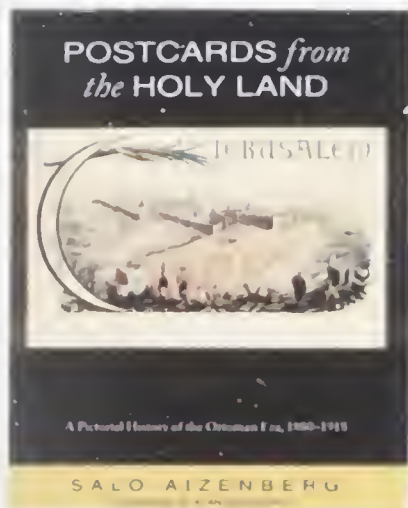
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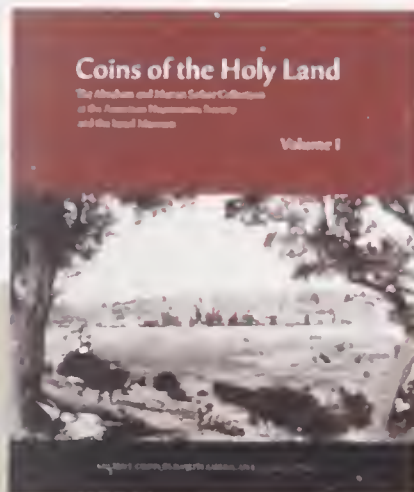
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The journal, *The Israel Philatelist*, is published 6 times a year.



Coins of the Holy Land:

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Hardcover, 2 Volumes,
Vol. 1: 344 pp. Vol. 2: 244 pp., 238 plates
ISBN: 978 089722 283 9 (complete 2 volume set)
List Price: US \$190
ANS Member Price: US \$133
Ancient Coins in North American Collections 8 (ACNAC 8) 2013

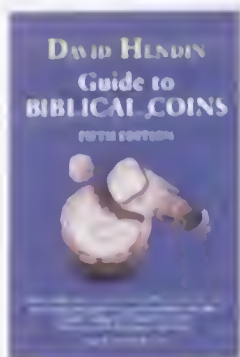
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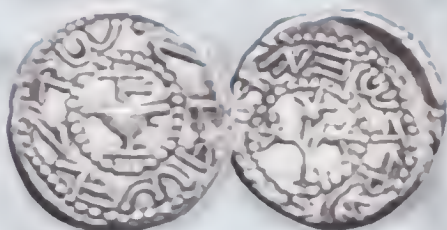
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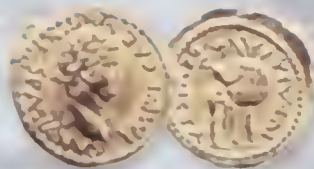
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